

SCRIPTURES FOR THE BLIND

# BIBLE SOCIETY RECORD

APRIL 1938



VOL. 83, No. 4



FACING THE LIGHT (see page 61)

TRANSLATION



## Bibles Instead of Flowers

AT the funeral of Mrs. William Nehemiah Wiggins, of Dallas, Texas, 2,000 Bibles were sent in place of flowers. Mrs. Wiggins had made this request before her death. A life-long lover of the Bible, she had spent most of her life teaching and distributing the Scriptures. She was a good friend of the American Bible Society, and bought from the Dallas office many Bibles for her mission work.

The memorial Bibles were not expensively bound; for Mr. Wiggins felt that a greater tribute would be paid to the memory of Mrs. Wiggins by distributing several cloth-bound books in place of one leather-bound Bible.



## How a Business Man Found Real Joy

SEATED at the desk is J. W. Wills, Sr., of Cleveland, Ohio. He gladly accepted Secretary Allen's invitation to finance the distribution of the Gospel of St. Mark to needy Sunday-school scholars in the colored churches of the city. For the present six months this Gospel is the

basis of the International Uniform Lessons. Although the picture shows only 6,000 copies in the cartons, Mr. Wills finally distributed 7,000. He is a church member and a Bible student, and his place of business is a center of many forms of civic and religious activity. His son and Dr. Allen appear at Mr. Wills' right. Dr. Allen is in charge of the Cleveland Division of the Society's Haven Memorial Agency among the Colored People.





# BIBLE SOCIETY RECORD

A Journal Dedicated to the Wider Distribution  
of the Holy Scriptures

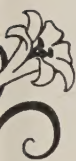
VOLUME 83

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NUMBER 4

## The Bible at Easter

BY HENRY H. RAGATZ



NEARLY a quarter of a century ago an American Bible Society Secretary received a letter from a friend, asking him to call upon a daughter who was ill in a Denver hospital. Before leaving the office, he picked up a Gospel of St. Luke to take with him. The office assistant, familiar with the situation, suggested that she would wrap the volume with some tissue and ribbon she happened to have.

On his way to the hospital, the Secretary passed a flowerstand; on an impulse he bought a blossom and tucked it under the ribbon. At the girl's bedside he saw this simple gift bring tears through a smile, and an idea was born.

In the Rocky Mountain District are many sanitariums, in which are gathered people from all over the country, trying to regain health. They come from all walks of life,—are far from home and loved ones,—have no opportunity of making new friends. Their lives are lonely; yet one of the most important tonics for their recovery is a peaceful state of mind.

Knowing these things and sensing the joy of the young woman who received the Gospel of St. Luke with its bit of ribbon and its blossom, the following Easter this Secretary wrote to several hospitals and sanitariums, asking if he might send enough Gospels that one might be placed on the breakfast tray of each patient to whom such a gift would please. The re-

sponse was instantaneous. And so was started a custom which is followed by this office each Easter. The booklets are supplied in bright colors, and in many instances nurses wrap each in tissue and ribbon, placing a fresh, fragrant jonquil under the bow.

During these years many reports have come back, telling of hearts gladdened by this thoughtful act. Another significant result has been reported by many doctors, who have observed a decided healing value in these gifts, in addition to the spiritual comfort they have brought.

We do not know how many patients have returned to loved ones, carrying with them the memory of a simple gift from someone who cared. We do not know how many are still waiting for the tide to turn, until Easter brings its breath of spring and promise of new life. We do not know how many weary souls have gone to their eternal rest, having received perhaps for the first time the promise of the Father, or the personal comfort of "Enter thou into the joy of thy Lord."

One instance among many of which we have record, concerns a young woman into whose hands was placed such a Gospel, and who thus for the first time heard the old, old story. The Gospel was in her native language, and she hastened to learn these new words of eternal life before passing into the valley of the shadow.

(Turn to page 57)



# The Use of the Bible in the Home

By Dr. Allan Roy Dafoe

*Every RECORD reader will rejoice to know that back of the training of the Dionne Quintuplets is this devotion to the Word of God on the part of the one most directly responsible for the guidance of the lives of the famous little girls*

January 7, 1938

**A**T New Year's time I received a rather touching card from a lady in a little town in Iowa. It had the usual holiday greetings; but, at the bottom, in a rather faltering handwriting, was scribbled in a single line: "Won't you please talk to us sometime on the use of the Bible in the home?"

It was such a simple and sincere request, that I am going to try to meet it,—although I feel that it is a little outside the usual field of a country doctor. In my own boyhood home the Bible had a very definite place of honor. I was brought up to read it; I was sent to church and Sunday school; and I had a very genuine conception of a real God. He was both a stern and a kindly God. It seems to me now—almost a half century later—that he was my own father, magnified many times in size. I might at times have been a little afraid of this God of mine, but I deeply and honestly respected him. Certainly, this God helped plant in my heart and mind certain standards of conduct, and certain definite ideas of right and wrong, of justice and humanity.

After all, none of us can quite escape our backgrounds. We may feel that we outgrow them, and that some of us are superior to them; but we never really lose them. And the human race is much the same when it comes to the Bible. It has become more or less the fashion of late to poke good-natured fun at this Book of Books. There are those who even violently denounce it. They call up all sorts of wit-

*Dr. Dafoe in his office at Callander preparing to give one of his tri-weekly broadcasts of which this article is a reprint. The picture was taken at the time of his receiving "Parents' Magazine's" 1937 Medal for Outstanding Service to Children.*



nesses to prove or disprove its origin and its authenticity.

Yet, here is the book that has helped sustain mankind for thousands of years. It is part of the very background of man. And, as I say, try as we may, we can never completely lose or outgrow our background.

Here in the north woods I have lived for a full thirty years among a very religious people. They are truly religious. Their religion is not a coat they put on Sunday morning and take off again on Sunday night. It is a garment made out of the very threads of their daily lives. There are hundreds of homes here where the Bible is the only book in the house.

Even if I had somewhat outgrown and even forgotten my own home training, I could not have lived during these past three decades as I have lived without gaining and keeping a vast respect for this great book. If we who are now adults have lost some of our early love and regard for the Bible, it is *our* fault and not the fault of the Bible. It has been for these many centuries all things to all men. Wise





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FIVE REASONS FOR DR. DAFOE TO BE HEARD

men, old men marked by true wisdom, have turned to it in their ripest days. Men have been constantly thrilled by its poetry, its imagery, its sheer beauty. Each individual has found there what he was searching for. It is the very breadth of its appeal that makes its hold on the race so secure and so lasting.

In bringing the Bible to the eager, imaginative minds of children, there must, quite naturally, be some skill and some intelligence used. Men and women take from this great storehouse the treasures they wish. But, each of us can find the things that touch us deeply.

Not long ago, a friend of mine told me that he had been reading the most wonderful book that he had ever picked up in his life. When I asked him what the name of the book was, he smiled and answered, "The Bible." And I think his experience is not an uncommon one. Many men and women find themselves weaned away from the Bible in their youth, only to turn back to it in their adult years and rediscover what a magnificent book it is.

It is fortunate today that many of the beautiful but somewhat difficult stories of the Bible have been simplified and brought down to

everyday language. Stories thus simplified later become filled with a beauty and power that bless maturity.

By all means, let our children have the benefits of this great book. Man has *not* been wrong for these hundreds of years. And in the same way let your child know what a satisfying thing evening prayers are. It is wrong to bring up a child without teaching him to say his prayers. It is the moment when a child seeks and attains the mysterious tune of the song of life. It is the second when their little hearts and souls flow into the great heart and soul of the universe.

I believe deeply that the proper moral and spiritual development of a child demands this daily moment of prayer. It gives a boy or girl a chance to free himself from the little wrongs he may have done; from the tiny sins he may have committed; it cleans his mind from all the inhibitions of the day. He is face to face with his real and living God. He touches hands with this Supreme Power. He accepts a place of humility. He is part of the great divinity of the universe. And that is beyond our own power of teaching.

*(Continued from page 55)*

She was gloriously saved, and only a short time later was called to her heavenly home. In going through her pitifully few belongings, her family—all foreign-speaking—found the little book. A young man, friend of the family, asked if he might have it. Through it he was saved, and through his influence a widening circle of

his countrymen are finding the light—all from a little Gospel.

Jews and Gentiles, English and foreign-speaking people, Protestants and Catholics,—all have expressed their thanks to those who have done this simple thing in His name. On this border line where eternity dawns, the Scripture is indeed the "Bread of Life."



# The Purpose and Processes of the Bible Society

BY ERIC M. NORTH

*THIS is the first of two articles by Dr. North on the work of the Society. The second entitled "The Opportunities and Responsibilities of the Society" will appear in the next issue of the RECORD.*

## The purpose of the Society

OF all the varied activities which Christians may undertake to witness to the redeeming power of Our Lord and to minister in his name to human need, the Bible Society undertakes just one. As stated by its hundred-and-twenty-two-year-old constitution, its "sole object" is to "encourage a wider circulation of the Holy Scriptures without note or comment." The one function of the Society, so modestly stated, is to bring the Scriptures to humanity. No matter what the language, no matter whether rich or poor, no matter where,—the man or woman or literate child without the Scriptures is the Society's sole concern. Its one endeavor is to see that the person without the Book has a chance to have it; that he is persuaded to make it *his* book for what it may mean in new life for him, for the world, for God's kingdom.

Though this purpose is a very simple one, it is central. The great conferences at Oxford and Edinburgh last summer brought closer to our vision the universal Church of Christ as a united body witnessing as one for him. But, we must always remember that the *foundation* of the church universal is not in organization or congresses, but is where Our Lord put it—on the man who believes. It was when Peter confessed his faith that Jesus was the Christ, the Son of the Living God, that Christ said "upon this rock I will build my church." But no man can confess faith in one whom he knows not. For literally millions of people their first and often *their only chance* to come face to face with Christ is when they face him in the pages of a Gospel or the Testament. For multitudes the redemptive power of God

has come upon them directly through the reading of the Scriptures. For others, the testimony of Christian persons availed nothing, was resisted and disbelieved, until *for themselves* they read the gospel. For all who take the first steps of faith; for all who have long known their Lord this book is the indispensable Book. By it their faith is kept warm and glowing. By it their conduct as Christians is guided. Without it they cannot live as Christians. Just as you cannot create and maintain the believing man without it, you cannot create the church without it; you cannot reach without it the great unhappy, striving multitudes of the world for the redemption of their life. The Bible must be in their hands. This is the centrality of the purpose of the Society.

The purpose of the Society is simple; but it rests at the very center of the whole enterprise of Christ's kingdom. That it may remain simple and central, there are many activities which the Society does not carry on. It is not a teaching organization, except in the training of its staff. It does not engage in "evangelistic work" in the limited sense of that phrase, though its workers are ever selling the "good news." It does not organize churches, though there are many churches which have come into being or are now coming into being because of the work of some colporteurs with the Book. It does not undertake responsibility for expounding the Bible; that is the duty of the church. The historic phrase "without note or comment" expresses the fact that the Society is committed only to the Bible, not to any sectarian interpretation of it. Written when Bibles were filled with "Smith's notes" and "Scott's notes" and "Brown's commentary," that phrase sets forth that all who care for the spread of the gospel of Our Lord as found in the Bible may join themselves to the Society without thereby feeling that they are committed to views they do not hold. The Society rests upon the assured foundations of Christian unity. About it, for this one great simple primary purpose, all Christians and all churches may gather.



## The processes of the Society

The most important process which the Society carries on, is not at the Bible House in New York, nor at the Bible Houses in Tokyo, Rio, Peiping, Manila or Cristobal. The major work is done *where the man without the Scriptures is met by the man with the Scriptures*. Wherever that happens,—in a Chinese or Japanese village, in the sierras of the Andes or the back streets of an American city, in the jungles of the Amazon or of the Congo, or anywhere else,—there the main business of the Society is being done. That contact—and making it widespread—is all the Society exists for. Its aid to translators, its scrupulous proofreading, its contacts with packers and shippers, its accountants and typists, its offices in twoscore cities about the world, its publicity and its budget exist solely that the man with the Book may meet face to face the man without it.



The man with the Book meets the man without it

What happens then is important. The man without it must come to *want it*, and then get it. It is easy to hand out a Gospel or a Testament free—too easy; for such distribution often does not create the “want-it” attitude or creates it only superficially. Sometimes it even provokes the suspicion of propaganda. The Society therefore makes the method of sale primary. When a worker is making a sale, he must persuade the prospective purchaser that the Book is worth the investment; therefore he must himself testify to its value. When the new owner has paid for it, he does not lightly ignore it; for he has made an investment in it.

The Book is on the way to becoming *his* in a deeper sense. This is the sole reason for the method of sale. Let us illustrate the process by a quotation from a report:

In Sullana, which Colporteur Carlos Diaz made his center of operations, he took his stand one day on the steps of the market place, and read and offered the Scriptures. He sold all the contents of his bag and returned to his lodging for more books. When he came back, a hatter approached and told him that he had been listening to the reading, adding with a tremulous voice, “I don’t know what your words have done to me,—will you please sell me a Bible?” While he was served, a flower-seller came forward and bought a Bible, remarking with manifest emotion, “I wish to have a Bible, because I wish my children to read it.”

On approaching a medical man with the Bible, the doctor said that the book was of no use to him. But the colporteur led him into its contents, and presently he was deeply interested and bought it. An army officer who had come in meanwhile to see the doctor also became interested and bought a fine leather-bound Bible.

To multiply such contacts all the work of the Society is done.

If there are to be “men with the Book” there on that front line, the men must be kept there, and the Book must be delivered there. This means that colporteurs must have their living wages and travel expenses; that part-time workers must be helped by small commissions; that missionaries must be refunded out-of-pocket expenses they could not otherwise afford. It also means that the books must be printed and bound and insured and transported—sometimes thousands of miles—to the spot where the colporteur and the worker, the pastor and the missionary can get them. In many of these countries the cost of a printed book is beyond the ability of the common people to pay; that is, it is so high in proportion to their daily or weekly wage that, if offered to them at cost of manufacture, they would refuse to buy. To fulfil its purpose, the Society must fix the prices of the Scriptures at what the people can afford to pay. This year the cost of such price reductions alone will be more than \$35,000. Still further, the Society, within the limits of its funds, never says no to a destitute but worthy person who evidences sincere desire for the Scriptures, but can not pay for them. In such cases the whole cost of the book and its delivery must be met by the Society.

But there is something which must come even before printing the books. The Book



must be in the language of the people! To several hundred million human beings Greek and Hebrew and even English mean nothing. When the people speak a language which you have not learned how to hear, containing sounds which you have never heard before; when you have to find the right way, not only to put it down as a language, but to find the meanings of the six or seven thousand words in the Bible, and get those meanings across in idiomatic, grammatical, fluent, forceful form, you have a long, hard, difficult task. Of course, many of these languages do not have the whole Bible; but to put even a Gospel in a "new" language involves a long drawn-out work of great difficulty. What will you do in a language where there are thirty different words for the condition of the grass, but none for "forgiveness"!

Moreover, no substitute languages will do. The language of religion has to be the language

of the heart, which is always the mother tongue, and never an acquired language. Little Indian children go to English-speaking schools, but, when they go back to their families, they talk Navaho, Hopi, Keres, Dakota. In Cameroun where the French Government is establishing French schools, or in the Portuguese colonies where Portuguese is made the compulsory language of the schools, the language of the heart nevertheless is either Bulu or Tswa or some other native tongue. Often the Society must publish bilingual editions to meet the need.

Thus translation work is subsidized, the results tested, printers and binders, packers and shippers, clerks and storekeepers, missionaries and pastors and colporteurs, are all helped to do their part, that the man who has no Bible, often the man who never heard of it, can hear of it, want it, make it his own.

## *To Soldiers of War—and to Soldiers of Peace*

BY GEORGE WILLIAM BROWN

"IT was written by my father."

I took the volume and examined it as a gracious little woman continued:

"He was a chaplain in the Northern Army when the war between the States was on, and he distributed lots of Bibles and Testaments to the soldiers. In his book there are some interesting references to the American Bible Society,—so I thought you might like to have it for your library."

We read together several of the passages. This one was of special interest:

The daily reading of the Scriptures by the soldiers is of paramount importance, and the duty must be earnestly pressed upon them by the chaplain. There are editions of the New Testament, and New Testament and Psalms, such as the "*Dia.*, 64mo" of the American Bible Society, which are well adapted to the pocket; and the volume is so light that it can be easily carried. Such a volume should always be carried by every soldier. It is best to have a small pocket in the breast of his shirt, to be used only for the purpose of carrying this little volume, so that he can always have it accessible. If he is on the march, he has it with him; and as he halts by the way, or encamps at eventide, he will often be inclined to read it; and

he will always have it in his power to do so. If he is wounded in battle, he may often find a fund of comfort in reading its precious promises, as he lies weltering in his blood, and unable to move from the scene of carnage and death around him.

My visitor's call lengthened out into a visit. She told of having made her sainted father a Memorial Member of the Bible Society a few years ago. She mentioned several of her father's pastorates in the church of my denomination. I described to her some of my experiences in Scripture distribution in France as a chaplain during the World War. She was deeply interested in learning how often the men of the American Expeditionary Forces asked for copies of the Psalms. In passing, I paid a tribute to the American Bible Society for its generous provision of Scriptures supplied me in France. At that time I knew very little about the Society, but it never failed me when I needed Testaments or portions.

My guest's interest was quite apparent when I told her of the Society's more recent service to America's great peace-time army—the boys of the C.C.C. camps. I showed her the picture,



appearing on the cover of this issue of the RECORD, of a boy so busy reading a New Testament in a camp in Wyoming, that he was unaware of his picture being taken by the Secretary of our Rocky Mountain District.

That she might know how highly the Society's work is valued by the Army chaplains, I read her a letter received toward the end of January from the former Chief of Chaplains of the United States Army:

As a result of hundreds of letters from chaplains, and extensive observations in the field (during four years as Chief of Chaplains I visited many C.C.C. camps in every state of the Union but Nevada), it is my conviction that in the religious work of the Civilian Conservation Corps *no service has been more fruitful of good results than that of the American Bible Society in distributing through the chaplains to the enrollees, free of charge, hundreds of thousands of New Testaments, Bibles, and portions of Scripture.*

On trips of visitation, often to camps isolated in the heart of rugged mountains, nothing has given me greater pleasure than to comply with requests of enrollees eager to have me autograph Testaments received through the office of the Chief of Chaplains from the American Bible Society. These Testaments always bore evidence of much use, and the boys always manifested pride in possessing them.

Similar results for good have come from the distribution of many thousands of American Bible Society Testaments, Bibles, and portions of Scripture among the personnel of the posts, stations, and camps of the Regular Army.

Yours is a service deeply appreciated. It is as productive of good as the seed of the parable, which fell upon good ground and brought forth a hundredfold.

May the good Lord ever keep the way open for this splendid work which you are doing to be carried on, and may his richest blessing ever continue to rest upon it.

My guest was much impressed with the fact that since the C.C.C. camps were opened, the Society has been providing free more than two thousand dollars' worth of Scriptures each year to the chaplains for distribution to the young men. At the end of 1937 more than 200,000 Testaments had been presented, and these, plus the thirty-three thousand and more additional Scripture volumes, represented an outlay in funds by the Society of more than twelve thousand dollars.

At this point in the conversation my visitor inquired whether the Society was being adequately supported by lovers of the Bible who believe in such a service as its C.C.C. work. I replied that the recession seemed to be affect-

ing our income, as gifts from individual donors in 1937 were less than the year before.

"Well," she answered, "you will want to read another paragraph from Father's book." And turning to the closing pages of the book which bears the title "The Army Chaplain: His Office, Duties, and Responsibilities, and the Means of Aiding Him," she read to me:

So far in the present war, the American Bible Society and its auxiliaries have been able to respond to the requisitions of chaplains and others for copies of the Scriptures for distribution in the Army. But, thousands of these precious volumes are lost by the



A. J. BRASTED, CHIEF OF CHAPLAINS U. S. ARMY  
1933-1937

casualties of war, and must be replaced. Thousands more are wanted for the new recruits; and the drain, therefore, upon the funds of the Society must be enormous; and the friends of the soldiers must be correspondingly liberal in their donations. Let the Society be specially sustained in view of the vast work which now demands its attention. Every consideration of love, patriotism, philanthropy, and Christianity appeals to the friends of the soldier to sustain this noble Society in this glorious work.

Just as in the dark days of the Civil War the Society needed to be sustained, so in these anxious years it pleads for the support of all who treasure the Bible and long to have it spread.



# Brazilians Discover the Bible

*People in all walks of the nation's life find the Book of Books displayed for the first time among the exhibits at their great expositions*

BY THE REVEREND CHARLES W. TURNER, PH.D., Secretary, Brazil Agency

MR. AND MRS. C. EISENHUT, who belong to the Action Biblique, of Geneva, Switzerland, are two of our devoted colporteur-correspondents in São Paulo city. They receive all Scripture supplies through the Brazil Agency of the Society. Their work is of high quality, and they are ever on the watch for new opportunities to honor the calling to which they give practically all of their time. Early in the year it became known that an important national exposition would be held in São Paulo from May to August. Immediately, they prepared to undertake a booth, consulting with the Agency in the matter of necessary supplies, which we were happy to guarantee for this first venture of its kind in Brazil. Mr. and Mrs. Eisenhut in their dignified booth, tastefully decorated with the Society's Bible Sunday posters and other suitable material, maintained a splendid witness to the preeminent place of the Word of God in human life. In the course of the three months that followed, our friends distributed 3,000 copies of the Scriptures to all classes of people, accompanying each transaction with an appropriate message of inspiration. Many of the copies sold were in foreign languages, principally German, Italian, and French.

Encouraged by the signal success of this effort, they arranged to come to the Rio de Janeiro International Exposition later in the year, where they were installed for six weeks. Here, too, the Scriptures found a ready acceptance at the hands of the throngs of visitors who continually passed by the Bible booth. During these six short weeks 2,800 copies were sold to

eager seekers—an average of nearly seventy copies each day.

These coworkers kindly submitted to the Agency a statement of some of their experiences at these expositions, which illustrates the effectiveness and timeliness of their ministry, made possible through our Society's cooperation. I quote here from Mr. Eisenhut's report: "A man in despondent mood came to the booth, and to our usual inquiry answered, 'I have no religion, and am friendless.' 'Take this book,' we urged; 'it was written for just such as you.

Read it, and you will find that you are by no means friendless. You will accept His friendship.'" "A youth approached us and opened a Bible at random for the first time. His eye fell on the fourth verse of the fifty-third chapter of Isaiah. He read aloud, 'Surely he hath borne our griefs, and carried our sorrows . . .' 'To whom is the writer referring?' inquired the young man. Our reply seemed to impress him, and he took the Bible away with him. In the meantime, our reply had been overheard by a man who was viewing the next booth. He came over out of curiosity,

and after brief conversation he too purchased a Bible." "After examining a New Testament for a few moments, and hearing our simple replies to his several questions concerning it, a business man pocketed the small volume and exclaimed with considerable emotion, 'If my friend had known of this little book, he would not have committed suicide.'" "Hundreds of persons in all walks of life,—soldiers, sailors, students, mothers accompanied by their children, merchants,—during the afternoons and



MR. AND MRS. EISENHUT IN THEIR BOOTH AT RIO DE JANEIRO



throughout the evenings, streamed passed our booth during six whole weeks. Most of them stopped to examine the volumes on display. Not all purchased copies, but all heard at least a part of our brief descriptive statements about

the Scriptures we were so eagerly seeking to distribute. Some, we noticed, returned later and secured copies. We are thankful for this unique opportunity of ministering to these multitudes."

## "I was in prison, and . . ."

BY JAMES OSCAR BOYD

FOR most prisoners there is a day ahead—even if, perhaps, far off—when they expect the grim prison doors to swing wide and let them out at last into the world of free men. But, to a few,—one here, two or three there,—from time to time in each prison, there is no issuance save through the narrow gate of death. Hardened as many such prisoners are, there must be a peculiar meaning to them when some one brings them *something* that professes to offer them consolation for their last hours, and a salvation that doesn't end with death, but goes on, and gloriously on, in a better world thereafter.

Out of the city prison of Plovdiv, Bulgaria, comes a story that helps us who know nothing of such a situation by our own experience, to realize what the Bible *can* mean to a prisoner awaiting execution. The Christlike work of Mme. Kazandjieva for Bulgarian prisoners has been mentioned on these pages elsewhere. Reporting on her work of last year, she tells, among other stories of deep "human interest," this tale of a man sentenced to death, whom she visited in spite of his ridiculing the Scriptures she brought to him.

The Holy Spirit touched this man's heart through what his kindly visitor said, and he began to read the Word. Everyone who knew him wondered how such a change was possible. The morning he was led out of his cell to be executed, he asked the prison authorities, with his Bible pressed to his bosom, to tell Mme. Kazandjieva that he would meet death bravely and with faith in the life that was then to begin for him. His fellow-prisoners asked him to leave them his Bible. But he said he wished to leave it to his wife and children, that they might learn how to live and become interested in the things of the spirit.

This story lends poignancy to a new adven-

ture reported by Colporteur Mutafoff, who travels the country between Plovdiv and the Black Sea; for it shows how the Bible, which could work such a miracle within prison walls, could also save a man still free, but headed for prison and death, from the murder he planned.

Crossing a lonely valley, the colporteur was suddenly set upon by an unknown man, who ordered him to open his satchel. Great was the anger of this man when Mutafoff pulled out book after book—and nothing else! Finally, the colporteur offered the highwayman a Bible, telling him that this book was full of riches and would certainly be of help to him. Upon this the man told the colporteur that he had taken him for a tax collector, whom he planned to rob, and, if he resisted, murder on the spot. Mutafoff's joy then was double: that he had been used by God to give the gospel to this man overcome by evil and headed for his doom, and that he had at the same time spared the life of another. Verily, this book is a book of salvation.



COLPORTEUR AT WORK IN BULGARIA



## Two Bibles in Japan

*Record readers are asked to pray for the two men, one a Japanese and the other an American resident of Japan, whose stories are briefly told in these paragraphs*

**A**MONG recent visitors to the Bible House was Miss Clara Loomis, daughter of the former Agency Secretary of the American Bible Society in Japan. Miss Loomis has herself recently retired from long service in Japan, where she was decorated by the Emperor for her eminent service. For many years she was principal of a high school in Yokohama. On her recent visit to New York, she related these two incidents, which reveal the power of the Book:

One day a certain class in Miss Loomis' high school wanted to see a case tried in court. As all the teachers were busy on the day appointed, it devolved on Miss Loomis to escort the class to the court. When they arrived, they were told to be very quiet, and were assigned places quite near where the judge was seated.

A young Japanese boy was brought in for trial. He had a pleasant face and looked anything but a criminal. His shackles were taken off and the hat which covered his face removed as the judge began to ask him questions.

The simple story was that he had wanted to go to the grave of his mother on the seventh anniversary of her death when there was to be a special memorial service, but he had no money to make the journey. So he returned to his lodging place, and went to bed with a heavy heart. So great was his disappointment and sense of disloyalty to his parents, that he could not sleep. As he tossed on his cot, he thought of a certain rich woman who lived not far away, and said to himself, "Now I will go to her home and break into the house and see if I cannot steal the fifteen yen needed to take me to the service." He got up in the dead of the night and went to the rich Japanese lady's home. He entered the house through a window and came to a locked door, which he managed to break through. On hearing the noise, the lady awoke, leaped from her bed, and ran out crying, "Thief, thief." In order to quiet her, the lad threw her down, put a towel in her mouth, and fled. The next morning the woman



SELLING BIBLES IN TOKYO STREETS

was found dead. The boy was identified by the fingerprints on the wall and on a pair of unclaimed shoes at the cobbler's.

The story of the boy's life was a sad one. His father had died when he was twelve, and his mother two years later. He was a bright boy and eager to learn if he had had the chance. He wanted to be an electrician, but the remuneration he received from selling newspapers gave him hardly enough to keep body and soul together.

At the time of his trial he was only twenty-one. As this was his first offense, and as he had gone unarmed to take so small a sum, the lawyer pleaded leniency.

The sentence was twenty years in prison. Miss Loomis and her whole class were deeply touched by the boy's plight; for they felt that, under the circumstances, it was very heavy.

With great difficulty Miss Loomis twice received passes to visit the boy in prison. The authorities told her that there were two books which she would be allowed to give him the first year—a dictionary and a Bible. The boy was furnished with these, became a devoted reader of the Bible, and through it was converted to Christ. One of the keepers said to Miss Loomis, "There is a man who has really been saved."



He continues to study the Bible and to interest other prisoners in its truths. He has a good record, and has now served six of his twenty years. There is a possibility that his term may be shortened because of his exemplary character. Such releases are sometimes made at the birthday of the Emperor or the birth of a child to the Emperor and Empress.

Though she is now in this country, Miss Loomis still keeps in touch with this prisoner. When she visited the Bible House, she was looking for a Christmas present to send to him.

\* \* \*

Just before Miss Loomis left Japan on her retirement, she attended a Thanksgiving service at the Union Church in Yokohama. Coming out of the service, she met an old man who had had a rather questionable career in the community. He was there because of a promise made to his mother that he would always attend church on Christmas, Easter, and Thanksgiving. He told Miss Loomis how much he thought of her father, and of his feeling of regret over his having refused a Bible which Mr.

Loomis had offered to him more than thirty years before, when he was young and prosperous. Now that he was old, he had not forgotten this incident. Miss Loomis found a Bible that belonged to her father and gave it to him, and he was very happy. He was not a Japanese, but an American who had settled in Japan. He had lost everything in the earthquake, and with his Japanese wife was just eking out an existence on a little farm.

Into these two lives, one young, the other old, the light that never fades continues to shed its redeeming rays from the sacred page.

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WORD has just reached the Bible House of the death of the Reverend Marco N. Popoff, at Sofia, Bulgaria, in his seventy-seventh year. Mr. Popoff served the Society faithfully for twenty years until his retirement, in 1934, as its representative in Bulgaria. His eldest son, Mr. George M. Popoff, succeeded him and now serves as subagent at Sofia for both the British and Foreign and the American Bible Societies.

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## Happy People

THE youngest Life Member of the American Bible Society on record is Polly Allen. She is the daughter of Mr. and Mrs. Fred Allen of Dallas, Texas. Her membership was created by the gift of her grandmother, Mrs. R. H. Wynn, of Houston, Texas, a staunch friend of the Society, whose husband, the late Rev. Robert H. Wynn, D.D., was for many years a Life Member also.

• •

ON the cover of the RECORD for December 1937 appeared the story of the recent shipment of Nyore New Testaments to the native people of Kenya Colony, East Africa. A check for \$367 recently came to the Bible House representing the sale of 1,324 of these books at one shilling apiece—the entire shipment. The demand for the books is so great that an additional thousand copies will shortly be bound and shipped to the field. The picture shows the people rejoicing over the receipt of the first books.



POLLY ALLEN





## EDITORIAL COMMENT

### BIBLE SOCIETY RECORD

*A Journal Dedicated to the Wider  
Distribution of the Holy  
Scriptures*

*Editors: THE SECRETARIES*

*Address correspondence to Francis  
Carr Stifler, Editorial Secretary,  
Bible House, New York*



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SECRETARY NORTH spent a part of the month of March in making a study of the Society's work in Cuba, and will give most of the month of April to Puerto Rico, the Dominican Republic, and Haiti. The awakening people in these islands are hungry for the Word of God. The Society's circulation of the Scriptures in Cuba last year was 37,320; in Puerto Rico, 36,938; in the Dominican Republic, 1,094; and in Haiti, 858. Many times these amounts could be distributed if funds were made available.

THE Bible cause has lost a staunch supporter in the death, on February 21, of Dr. Samuel Smith Drury, rector of St. Paul's School, Concord, New Hampshire, who was for nine years until his death the president of the New Hampshire Bible Society.

UNDER the new cooperative plan of supervision and distribution of Scriptures in the Near East, the Agencies are now known as "Bible Lands Agencies." The Bible Lands

Agency, North, supervised by the American Bible Society, includes Bulgaria, Turkey, Greece, Syria, Irak, and East Arabia. The Bible Lands Agency, South, supervised by the British and Foreign Bible Society, serves Palestine, Egypt, Sudan, and West Arabia.

AS we go to press, the information has just come that as of December 31, 1937, the Scriptures have now been published in 1,008 tongues. This is an increase in one year of 17 languages—which means one new language on an average every three weeks. A more complete story of the new languages will be given our readers later. Here let it be stated that the whole Bible has now been published in 179 languages, the New Testament in 213 additional, at least a whole book of the Bible in 532 more, and selections from the Bible in the remaining 84.

ON April 2, 1835, the Board of Managers of the American Bible Society appropriated the first one thousand dollars for the publication of the first embossed Bible for the Blind—the Line Letter Bible. While this old system has long since been supplanted by other systems, there are many of its volumes of Scripture still in use. Braille is the system most widely used today. During its one hundred and three years of service to the blind, the Society has distributed at home and abroad nearly 130,000 of these bulky volumes.

### The March Meeting of the Board

THE eleventh stated meeting of the Board of Managers of the American Bible Society in its one hundred and twenty-second year was held at the Bible House, Park Avenue and 57th Street, New York, on Thursday, March 3, 1938, at 3:30 p.m., President John T. Manson in the chair.

Devotional exercises were conducted by the Reverend E. K. Higdon, who has served the Society as Acting Secretary of its Philippines Agency, and who spoke briefly afterward on the reception accorded the Bible by the peoples of those islands, and the important place which the Society holds there.

The minutes of the tenth stated meeting of the year were approved.

Minutes of the various standing committees were presented and approved, and their recommendations adopted.

Professor Edwin E. Calverley was elected a Life Member and, upon his acceptance, assigned to the Committee on Versions.

The Reverend Herman N. Morse, D.D., was elected a Life Member and, upon his acceptance, assigned to the Committee on Auxiliaries and Home Agencies.

A total distribution in the United States of 3,338,743 volumes during 1937 was reported as compared with 3,110,713 volumes during the previous year.

A grant of 4,000 Bibles and 3,000 Testaments to the American Sunday School Union on the sale and distribution plan was authorized.

The Recording Secretary was requested to convey to the Board of Managers of the New Hampshire Bible Society the sincere sympathy of the Board in the death of Dr. Samuel S. Drury, president of the New Hampshire Bible Society.



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